THE PACIFIC CHURCHMAN

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OCTOBER CALENDAR.

3—18th Sunday after Trinity.
10—19th Sunday after Trinity.
17—20th Sunday after Trinity.
Offering for Endowment of Bishop's Bed in St. Luke's Hospital.
18—St. Luke, Evangelist.
20—Annual Meeting St. Luke's Hospital.
24—21st Sunday after Trinity.
28—SS. Simon and Jude.
31—22nd Sunday after Trinity.

Editorial

A Provincial Spirit Without Provincialism

From its very start our Primary Synod happily in a good sense was "thinking Provincially," and not narrowly for any one of the Diocesan or District Units represented. Bishop Lloyd was impressed with its also "thinking Continentally." Indeed its Provincialism was strikingly free from any "Provincial" tang. This spirit, so pervasive and so notable in this Province which has the most isolated and vast distribution of its field and withal such strongly developed pride of locality quite bumptious in many of these favored fields, is an asset of our Province which we should not be slow to capitalize to its fullest possible value.

A Provincial Call to Colors Week

The question is how to cherish and give it vogue to "get somewhere" between Synods. The *Pacific Churchman* has one suggestion to make which seems to offer both prompt and wide opportunity for this. Why not in the coming Advent observe throughout the Province what might be called a "Provincial *Call to Colors* Week." And what week could be better for that than the Ember Week of Advent, December 12-18? Concentration of effort in that week could focus many rays of Church interest, old and new. The whole Advent Season is itself a real "Call to Colors" by the Church: "The day is at hand; let us cast off the works of darkness, and let us put on the armor of light." The nation-wide preaching mission through Dr. Freeman sounds the note: "Europe has called her sons to arms—the Church of the Living God in America is calling her sons to a mighty Campaign."

Advent Ember-Week Revivalism

And the Advent Ember Week suggests the very initial point for a stirring of the Church. Indeed that Ember Week is but the emphasis of Advent itself. The Call to Colors must first reach and rouse the fit persons serving in the Sacred Ministry of the Church for the supply and sufficiency of whom we pray in the Ember Prayers. And with the call to the clergy to "wax riper and stronger" in their ministry will go the renewed kindling of lay baptismal loyalty to fight manfully under His banner against "sin, the world and the devil." And not a single ingenuity of any brand-new method will be needed for that. The old branding-irons of the Church will only need reheating into their proper glow.

How to Keep Such a Call to Colors Week

But how? Perhaps some definite outlines of method ought to accompany our general suggestion, though if there is any value in it, we feel sure that ways of carrying it into effect will occur to our clergy and laity to be adapted to their varied conditions. First, there will naturally be the use of the Ember Prayers and provisions for a live and vitalizing ministry. The Alumni Association of the Church Divinity School and the Berkeley Deaconess Training School send out annually their requests for special intercession for Vocation and this has already been blessed. *Second*, on the line of the Nation Wide Preaching Mission, moving and recruiting messages may be arranged, where practicable, by bringing in new voices by exchange or otherwise. *Third*, Quiet Days for Bishops to meet with their clergy might be appointed for that week, and also Quiet Days for the Congregations where possible.

Preparedness

This suggestion is made nearly two months and a half in anticipation of the Advent Ember Week in the interest of *preparedness*. That, we need not say, would constitute almost nine-tenths of the promise of real result. The atmosphere for it all would in some measure need to be created. Preparatory preaching about it and notification in the columns of Church papers in the Province; preparatory groups of people taking it seriously to heart and talking it up in their congregations; preparatory arousing the interest of Sunday Schools and Guilds and Vestries and preparatory looking up nominal or drifting Church people who are taking indefinite selfgranted furloughs from Church going and Church doing; preparatory enlistment of pastors and parents in cultivating a sense of the baptismal call to standards and as well the vocational calls to service—all this and the downright "meaning to make it go" would fix a positively constructive turn for our brotherly Provincial Spirit so assuringly shown at the Synod and indeed at all previous Department meetings. There is no "self-starter" for such a momentum. We need good hard cranking and skillful, expert handling. But is it not captivatingly worth while?

W. F. N.

St. Luke's Rectory, Hollister.
September, 1915.

My Dear Mr. Editor:

The progress of the Pacific Churchman campaign goes merrily on, and we are now nearing the first quarter of the two thousand.

Since our last report we have quite a list of additions to the family, thus: Burlingame gave us 30, South San Francisco 8, Santa Cruz 25, Centerville 14, Watsonville 25, Hayward 15,. Alameda (just started) 13, Fruitvale 18, Elmhurst 5, a second crop from Los Gatos 4, and Campbell 4, while ten were added from the outside; and as the result of the canvass at the meetings of the Eighth Province and the Brotherhood of St. Andrew, twenty more were added from many parts of the Province, as well as one from Creston by mail, making a total of 161 for the month.

There is again, also, a great deal of pleasure in our stating that the wholehearted help and co-operation of the clergy in every case has made this grand result possible.

We are now just taking up the canvass of the whole of the parishes and missions on the Oakland side of the bay, and we fully hope to be far over the first thousand before we reach the extreme northern boundary. In fact, from the way things look now, San Francisco will have to look to her laurels, or she may lose the palm for the most subscribers, at least the bay cities will give her a hard run.

We would also take this opportunity of announcing to the clergy of the bay cities our coming, that they may be able to give notice of the fact, and that their

people may be looking forward to our coming; for, as in the past, we have found a great many of our people hungering for the knowledge of what the Church is doing, not only in the Diocese, but in the whole Province.

Yours for the Pacific Churchman,
G. C. K.

Letter from Bishop Lloyd

September 8, 1915.

My Dear Bishop:

I want you to know how reassured I felt when the Synod adjourned. Not to speak of the personnel or the amazing way in which the Synod eliminated footless discussion of ordinances and the like, it seemed to me any man must take courage who observed the large-minded and courageous way in which every discussion was approached from the viewpoint of the whole Church and its best interests. When one remembers the vast amount of work remaining to be done on the Pacific Coast and the heavy burdens to be borne by the Church there, the casual visitor must have been interested. I was perhaps the more impressed because no one knows better that the chief obstacle to the Church's doing what she might, and what she desires to do for the nation is hindered by our inherited notion that dioceses and, indeed, parishes exist primarily for their own interest and welfare. To note that every diocese represented in the Synod seemed to regard itself as a factor in the national Church made me definitely optimistic. When every diocese feels so and labors for its own strengthening in order that it may help the more, the fight will be won. The immense values waiting to be developed for the Church's strengthening, everybody knows about. As soon as all the dioceses unite to develop these, everybody will wonder why long ago the Church did not unite for so easy a task!

I observed with satisfaction the careful consideration given to Bishop Lawrence's discussion of the Pension Plan. It is a matter of tremendous importance to the Church, and one that should have maturest consideration before it is brought to the General Convention.

What pleased me specially was the matter of course way in which education and social service were treated as essential factors in the work of extending the Church. Of course, if the Church is extended the need for education will be felt, and enlightened Christians cannot but be solicitious for social uplift. That the Synod saw at once that these were dependent on the Church's growth and that each should be made matter for separate care, gave me good hope that the General Convention will recognize this presently, and instead of separate Boards, having no correlation, provide for their being reorganized as the legitimate work of the Board of Missions and cared for by specially appointed officers.

So you see I brought away the impression that the Province of the Pacific Coast may be the means of establishing new points of view for the Church, and since the point of view is the determining factor when the issue is reached, this is most significant.

Believing as I do that the American Church will never do anything really efficient until it thinks of itself as a unit and works at a common task, I was somewhat disturbed by the Synod's failing to appoint a Provincial Secretary, but I was reassured by the evident concensus of opinion that such an officer is desirable; and when provision was made for the duties of the office being taken care of by the Bishops concerned I concluded that the delay in choosing such an officer might not be an unqualified loss.

I came away feeling that there are signs of growing, and pleased to have been present—and it was a definite pleasure to observe the unanimous satisfaction with which the Province chose the Bishop of California for its President. May the Province and its President be mightily blessed!

Very truly yours,
A. S. Lloyd.

Rt. Rev. W. F. Nichols, D. D.,
San Francisco, Cal.

New York, September 18, 1915.

To the Editor of The Pacific Churchman:

Dear Sir: You will be interested in the enclosed copy of a statement concerning the Congress on Christian Work in Latin America to be held in Panama next February. It was issued by the Committee of Arrangements. Your attention is especially called to the underlined paragraph on page 3, adopted in accordance with the suggestion of our Board of Missions.

We are informed that copies of this statement have gone to the Society for the Propagation of the Faith, the only organization which, so far as the Committee of Arrangements knows, is making appropriations for the support of the work of the Roman Church in Latin America. It is also going to a number of the higher authorities of the Roman Church. Sincerely yours,

John W. Wood.

CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA.

A Congress on Christian Work in Latin America has been called to meet in the City of Panama, February 10-20, 1916. While the Congress must necessarily be chiefly concerned in studying the problems of Latin-American life and religion, a most beneficial reaction will undoubtedly be felt on the Christian work in all the countries represented by the delegates. The Committee on Arrangements has endeavored to give expression to this thought in the following statement of its purpose:

"Realizing the ever-increasing interdependence of the civilizations of the world, and especially those of North and Latin America, as well as of the continent of Europe, the Congress of Panama has been called for the purposes:

"First—To obtain a more accurate mutual knowledge of the history, resources, achievements and ideals of the peoples so closely associated in their business and social life.

"Second—To reveal the fact that these countries may mutually serve one another by contributing the best in their civilizations to each other's life.

"Third—To discover and devise means to correct such defects and weaknesses in character as may be hindering the growth of those nations.

"Fourth—To unite in a common purpose to strengthen the moral, social and religious forces that are now working for the betterment of these countries and to create the desire for these things where absent.

"Fifth—To discover the underlying principles upon which true national prosperity and stability depend, and to consider ways and means by which these principles may be put in action and made effective."

The opportunity for such a Congress and the need of this spirit of helpfulness and mutual understanding have been emphasized by the European war. The world has been revealed as a vast sensitive plant. It must prosper or suffer as a whole. Nations are learning to know each other. Isolation is impossible. Business men realize this and are getting together in Pan-American alliances. Christian men have a greater duty to unite in mutual service.

The Spirit of the Congress.

Realizing that it was important that the work of this Congress should be unified by a common spirit, if it was to avoid the dangers of misunderstanding, friction and acrimonious discussions, which from a spiritual standpoint was most essential, the following action was taken by the Committee on Arrangements and adopted in a solemn moment of quiet and prayer:

"This Committee strongly recommends that those who are making arrangements for the Panama Congress, as well as all writers and speakers at the Congress, bear in mind that, if the best and most lasting results are to be obtained, while frankly facing moral and spiritual conditions which call for missionary work in Latin America, and while presenting the Gospel which we hold as the only adequate solution of the problems which those conditions present, it shall be the purpose of the Panama Congress to recognize all the elements of truth and goodness in any form of religious faith. Our approach to the people shall be neither critical nor antagonistic, but inspired by the teachings and example of Christ and that charity which thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth.

"In the matter of Christian service, we will welcome the co-operation of any who are willing to co-operate in any part of the Christian program. We should not demand union with us in all our work as the condition of accepting allies for any part of it."

Manifestly this will insure a constructive note and a spirit of Christian charity and fraternal feeling, in the facing of all the facts, without which little could be accomplished.

As expressive of the catholicity of spirit of the Congress, the Committee on Arrangements has passed the following resolution and invitation in the earnest hope that those in whose heart it strikes a sympathetic chord will join, by their presence and prayers, in this effort to establish Christ's righteous Kingdom on the earth:

"All communions or organizations which accept Jesus Christ as Divine Saviour and Lord, and the Holy Scriptures of the Old and New Testament as the Revealed Word of God, and whose purpose is to make the will of Christ prevail in Latin America, are cordially invited to participate in the Panama Congress, and will be heartily welcomed."

Those desiring further information are invited to correspond with the Executive Secretary of the Congress, the Rev. S. G. Inman, 156 Fifth Avenue, New York City.

The latest report from the Church Missions' House gave the cheering news that the Emergency Fund had reached $375,000, only $25,000 short of the minimum amount asked; also that the fear that this special effort to restore the reserve funds would result in a decrease in the receipts on the Apportionment was groundless; that the amount received at that time was somewhat more than at the same date last year; but that the amount received from legacies was some $75,000 less than last year. Therefore the Church at large must keep up an earnest campaign not only to raise the remaining $25,000 but also to see that all of the Apportionment is raised and as much more as possible. The need is great.

Grace Cathedral.

FALL SERIES, 1915
Sept. 26th to Nov. 25th

PROGRAMME
OF
SERMONS
ADDRESSES
INSTRUCTIONS
IN
GRACE CATHEDRAL
SAN FRANCISCO
1915

Sunday Morning Sermons by Clergy of the Diocese at 11 o'clock

September 26th
The Dean
October 3d
The Rev. Dr. Powell
October 10th
The Rev. Dr. Parsons
October 17th
The Rev. W. H. Cambridge
October 24th
The Rev. Chas. L. Miel
October 31st
The Rev. D. Chas. Gardner
November 7th
The Rev. David Evans
November 14th
The Rev. Ernest Bradley
November 21st
The Rev. Dr. Clampett

Sunday Afternoon Addresses by the Dean at the Vesper Service (4:30)

September 26th
Introductory: Christ's Ministry of Healing
October 3d
The Paralytic
October 10th
The Impotent Man
October 17th
The Man with the Withered Hand
October 24th
The Centurion's Servant
October 31st
The Daughter of Jairus
November 7th
The Epileptic Boy
November 14th
The Ten Lepers
November 21st
The Man Born Blind

Thursday Evening Instructions by the Dean

in the Divinity School
1051 Taylor Street, at 7:45 o'clock
(For Men)

September 30th
The Bible and Modern Life
October 7th
The Story of Creation
October 14th
The Story of the Fall
October 21st
The Story of the Flood
October 28th
The Call of Abraham
November 4th
The Cities of the Plain
November 11th
The Sacrifice of Isaac
November 18th
Jacob at the Jabbok
November 25th
The Story of Joseph

THE FIRST LAY READER IN THE DIOCESE OF CALIFORNIA.

The following extract from a memorial address by Captain John M. Ellicott, U. S. N., upon the dedication of a tablet to the memory of Rear Admiral John Berrian Montgomery, U. S. N., in St. Peter's Chapel, Mare Island, Cal., records the first lay services of the Church and probably the first Protestant services.

"But let us turn to the scene of activities of Commander Montgomery which made appropriate the placing of a tablet to his memory in this Chapel. You must all remember the old Occidental Hotel of San Francisco before the great fire. Do you recall the street on which it stood and its name? When Commander Montgomery entered San Francisco Bay in the little black sloop of war Portsmouth, that street was the main street along the beach of the village of Yerba Buena, and that village was a little group of adobe and frame houses, in a meadow backed by yellow hills, grouped around a small Spanish plaza on the water front over which flew the Mexican flag.

"On that beach in front of that plaza, Commander Montgomery landed from his gig one Sunday morning and asked of the few pioneer Americans to be found among the curious spectators who had gathered, the way to the house of Protestant worship. His inquiry was greeted by the "roughneck" gathering with derisive laughter and the information that nothing of the kind existed. Whereupon he quietly announced that if the alcalde would permit it, he would hold services himself in the plaza. And every Sunday after that when the Portsmouth was in the harbor Commander Montgomery held services of public worship in the plaza of Yerba Buena. So by installing this tablet to Commander Montgomery in this Chapel we not only memorialize a man of glorious naval deeds, but the man who first held a Protestant Church service in San Francisco.

Space will not permit of our publishing all of this excellent address, but the following will be of interest to Californians:

"When dispatched to California, Montgomery took station first at Monterey, that being the seat of the local government. There he found complications unknown to Commodore Sloat. At a place called Sonoma, somewhere in the northern central basin of the province, a group of dissatisfied native Californians and settlers, knowing something of the trouble with the United States which was engaging Mexico's attention, had started a rebellion with a view of establishing an independent state, which culminated in the so-called Bear Flag Revolution. At another vague locality north of San Francisco Bay, Captain Fremont of the U. S. Army Engineers was operating with a small United States force, which had been engaged in making a topographical survey, Fremont claiming to be so hard pressed as to be likely to come into open conflict with Mexican forces. In order to get in touch with these perplexing conditions, Montgomery shifted his ship from Monterey to Yerba Buena about the end of June, 1846.

"The tact with which Montgomery convinced the Bear Flagers that their independent effort was suicidal, won them over to support the United States and arranged a tentative plan of co-operation between them, Fremont and the naval forces on the coast is a matter of history. The crowning event of his perplexing work came at 8 a. m. on July 9, 1846, when, with seventy men of the crew of the Portsmouth drawn up in the plaza of Yerba Buena, and by his orders the Mexican flag fluttered to earth, and, amid the roar of twenty guns from the Portsmouth, the Stars and Stripes arose to wave, we hope, for all time over the site of the city of San Francisco. The plaza was then renamed Portsmouth Square, and the street in front of it was renamed Montgomery Street, and so still remains."

St. Louis, Mo., Sept. 17, 1915.

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. Wilson Reiff Stearly, D. D., Suffragan Bishop of the Diocese of Newark, as follows:

Time—Thursday, October 21, 1915.

Place—St. Luke's Church, Montclair, New Jersey.

Consecrators—The Bishop of Newark (presiding), the Bishop of Ohio, the Bishop of Pennsylvania.

Presenters—The Bishop of Bethlehem, the Suffragan Bishop of Pennsylvania.

Preacher—The Bishop of Michigan.

Attending Presbyters—Rev. David F. Davies, D. D., Rev. Barrett P. Tyler.

Master of Ceremonies—Rev. Charles L. Gomph.

DANIEL S. TUTTLE,
Presiding Bishop.

The New York City exhibit at the Panama-Pacific International Exposition affords an educational opportunity that no one should miss. The various departments of municipal life, with their correlations, are systematically and graphically presented in pictures and models, making this encyclopedic exhibit a most valuable commentary on civic business and one that should be made a permanent asset of our national public educational system.

W. M. B.

St. Luke's Hospital

By the Rev. W. M. Bours.

As a contribution to many other exhibits of the Church's wise policy in maintaining a hospital in a zone of abounding up-to-date hospital facilities, is this article written.

The following inscription on the memorial tablet that graces the main entrance signalizes the beneficent means whereby St. Luke's Hospital, San Francisco, has been completely modernized:

To the Glory of God and in Aid of Humanity this Saint Luke's Hospital Is Given in Loving Memory of
Calvin Paige
by his niece Lydia Paige Monteagle
Darius Ogden Mills
by his son and daughter Ogden Mills-Elizabeth Mills Reid.
Anno Domini MDCCCCXI.

The Hospital's distinctive features are:

Location within the warm Mission belt.

Complete equipment of beds designed for all clinical requirements.

By reason of width of doors and corridors, possible carriage of patients in their beds to any part of the buildings.

Telephones in all private rooms.

A silent call system for internes and house officers.

The operating room with green tile floor and green tile wainscoting, which, in moderating the light, is valued as an important surgical convenience.

The Chapel of St. Luke the Beloved Physician, where the Holy Communion is regularly administered and other services held.

In respect to ideal equipment, professional skill, administrative ability and Churchly appointments, the Diocese of California, through St. Luke's Hospital, is prepared to do true missionary work.

St. Luke's is not a commercial institution. It declares no dividends. While the freedom of the work is somewhat limited by outstanding obligations, the hospital is practically *self-sustaining*. In the lack of endowment sufficient to make its facilities, 150 beds, entirely free, charges are made to such as are able to meet usual rates with the view to capitalizing the net income from that source for enlarging the scope of gratuitous benefits.

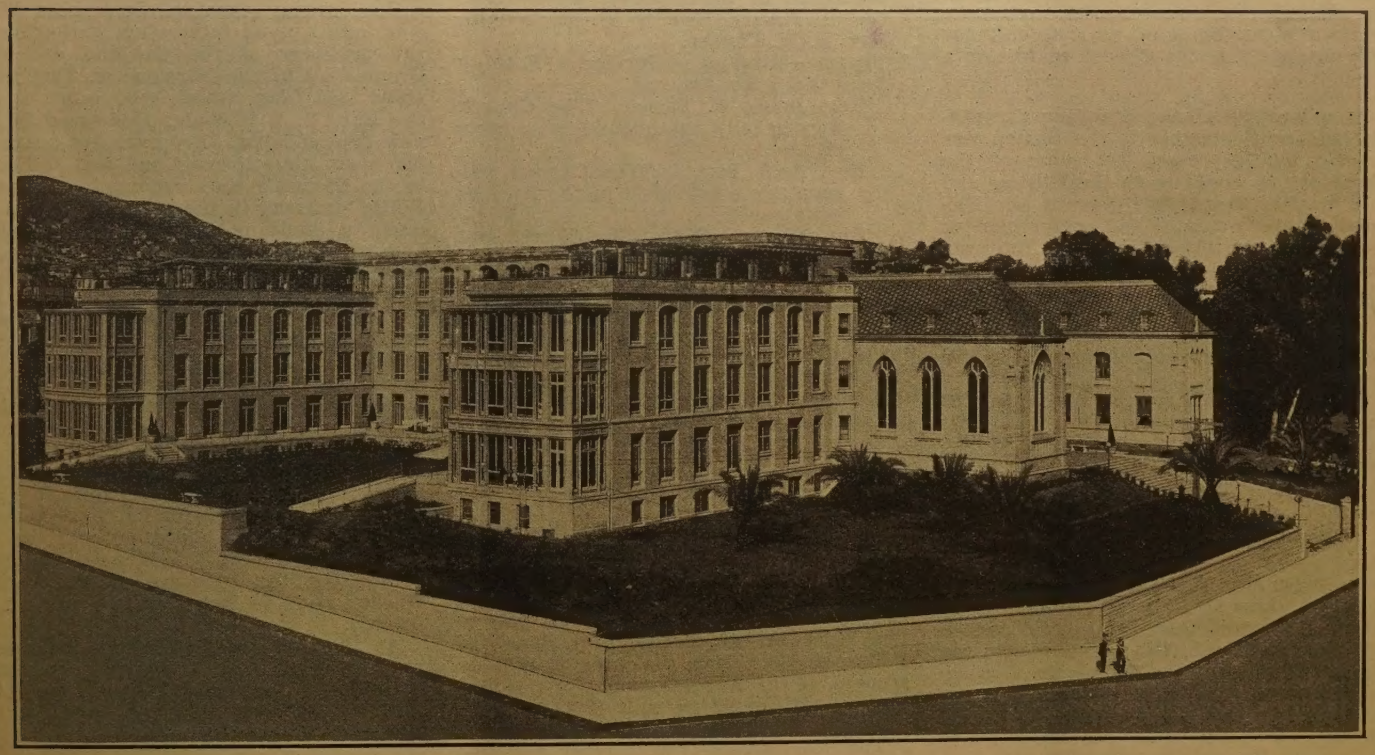
The following designated benefactions, in the aggregate amounting to about $43,000, have enabled the Church measurably to approximate the accomplishment of this noble purpose: The Peyton, Babcock, Grace Cathedral, Pixley, Bishop Kip, St. Luke's Church, St. Mary's Church, Trinity Church and Bishop Nichols Free Bed Endowment Funds.

By resolution of the Diocesan Convention, offerings made on the Sunday before St. Luke's Day, October 18, are recommended for the benefit of St. Luke's Hospital. *Such collections are not for debt raising, but for benefit giving* to the clergy and members of their family, and are in effect just so much insurance against a contingency of sickness that may arise in any clergyman's family, as every cent of offerings for that purpose is added toward the completion of the Bishop's Fund for the Endowment of a Bed in a private room for use of the clergy and members of their family; and any concerted efforts to complete the endowment of the Bishop's Free Bed, adding from time to time to that fund, which at present amounts to nearly $800, will hasten a happy consummation of a blessed Diocesan enterprise.

The limitations to the carrying into effect of the Hospital's charter intentions to minister to the sick and injured, to safeguard maternity and infancy and to support and comfort the invalid, all "without money and without price," will be appreciated, when in comparison with the total of endowment, $43,000, it is realized that it requires $15,000 to endow a bed, with service for every day in the year, in the wards in perpetuity and $30,000 to endow a bed, with service for every day in the year, in a private room in perpetuity. Gifts for endowment in smaller amounts, however, count for actual hospital services to the full extent of their earning capacity.

The opportunity for a splendid philanthropy, through provision by will or otherwise, appears in the fact that St. Luke's Hospital at the present time is, on an average, daily providing free treatment for about seven patients.

When, notwithstanding the Hospital's present day financial problems, and, since its organization in 1871, vicissitudes in number and gravity sufficient to wreck any other than an institution founded on apostolic faith, it is considered that the last decade of the Hospital's work is distinguished by a gratuity of 11,781 days' treatment, with such a magnificent outlook for work as St. Luke's Hospital today affords, what could the Church not do, if her projected dispensation of Christian healing and benediction were fully realized?



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The Annual All Saints Service at Iona Churchyard will be held on Monday, November 1st at 11:00 a. m., the Rector of St. Luke's Church being the celebrant and the address will be given by the Bishop.

The committee having in charge the annual Prayer Book Cross service wish to give it special emphasis in this Exposition year, and hoped to make an announcement of date and program in this issue. The tentative date is October 31st, though not definitely decided. Due notice will be given in the Churches and parish papers and in the daily press.

Diocese of California

The Rev. Ross Turman, Rector of Christ Church, Sausalito, has resigned to accept work in Nevada. He will reside in Winnemucca.

The annual meeting of the corporation of St. Luke's Hospital will be held at the Hospital on Wednesday, October 20, 1915. There will be celebration of the Holy Communion in the Chapel at 11 o'clock in the morning, and a reception to which all Church people and those interested in the Hospital are cordially invited to attend, between the hours of 2 and 5.

The annual offering for St. Luke's Hospital should be taken on Sunday, October 17, being the Sunday next to St. Luke's Day. According to a resolution passed by the directors all money received from Churches and Missions will be applied to the endowment of a bed in the Hospital to be known as the Bishop's Bed, for the benefit of clergy or members of their families nominated by the Bishop to occupy it. During the past year the largest amount of free work has been done that ever appeared on the records of the Hospital, but the great need at the present time is for endowments, that more free work can be done, as it is only for this purpose that the Church maintains a Hospital.

At a meeting of the Standing Committee held on September 8, the Bishop was present and expressed his sense of the advantage it would be to the Diocese and to him after twenty-five years in the Diocese to have a careful and comprehensive survey made covering the varied interests and life of the Diocese, and asked the Standing Committee to act as his Council of Advice in making such a survey. The Standing Committee has immediately begun plans to carry out the request of the Bishop.

At the same meeting the resignation of the Rev. C. N. Lathrop, who has gone East to become Dean of the Cathedral at Milwaukee, was accepted and the Rev. W. H. Cambridge of San Mateo was elected in his place.

The Rev. Walter E. Bentley, Rector of the Church of the Ascension, Brooklyn, New York, and National Secretary of the Actors' Church Alliance, preached in Grace Cathedral in the morning and in All Saints' Church, San Francisco, in the evening of September 19th. Mr. Bentley is making a tour of the larger Western cities in the interest of the Alliance. It is hoped that the efforts of the Alliance to relieve the actors from Sunday duty will be successful. Church men and women can help it along by becoming members of the Alliance. Dean Gresham is the President of the California branch, and a chaplain, as are also Rev. H. S. Hanson and Rev. Edward Morgan, who will gladly give information as to its work.

St. Luke's Hospital Nurses' Alumnae Association will hold a bazaar in the Nurses' home on the afternoon and evening of Wednesday, October 20th.

The proceeds from this bazaar will go towards a fund being raised to be used for caring for sick nurses.

The several booths will be in charge of the following ladies:

Fancy Work—Mrs. C. K. Harper.
Candy—Miss Frances Marron.
Refreshments—Mrs. Frances Clayton.
Flowers—Miss Emma Fuller.
Home Cooking—Dr. Zilda Pettis.
Dolls—Miss M. Newbaumer.

CONVOCATION OF SAN FRANCISCO.

The autumn meeting of the Convocation of San Francisco will be held in All Saints' Church, Waller street, near Masonic avenue, on Tuesday, October 19. Holy Communion with Devotional address at 10:30. Business, including elections and reports from Missions, at 12 m. Luncheon, 1 p. m. Discussion on the State of the Church, 2:30 p. m. Missionary service, "Nothing Succeeds Like Success," 8 p. m. Closing at 9:30.

The clergy are requested to vest for the Missionary service and to urge the attendance of the laity, both afternoon and evening.

PROGRAM.

10:30 a. m.—Holy Communion with Devotional Address by Rev. William Hardin Wheeler.
12:00 p. m.—Business, including Elections, and Reports from Missions in the Convocation.
1:00 p. m.—Lunch.
2:15 p. m.—Business.
2:30 p. m.—*"Is It Well with the Church?"* A discussion on the State of the Church especially in the Diocese, led by Rev. Clifton Macon, Rev. G. H. B. Wright, Rev. E. W. Couper.
8:00 p. m.—Missionary Service. *"Nothing Succeeds Like Success."*
Rev. James P. Turner, "The Church Successfully established in a large city."
Rev. Arch Perrin, "The Church successfully established in the lives of delinquents."
Rev. W. A. DeWitt, "The Church and the University Student."

This service will be over by 9:30 p. m. The clergy are requested to vest.

The Convocation of San Jose will meet November 9 and 10 in Pacific Grove and Del Monte. Further particulars will be given in our next issue.

DIOCESAN BOARD OF CHRISTIAN EDUCATION.

The quarterly meeting of the Board was held on Wednesday afternoon, September 8, in the Diocesan House.

In addition to the usual routine work, the Treasurer was instructed to send to the Treasurer of the General Board of Religious Education the sum of $50, on account of the Apportionment of the Diocese of California to said Board. More will be paid later.

The Rev. Everett W. Couper resigned from the Board, and the Rev. E. H. McCollister, Rector of Calvary Church, Santa Cruz, was elected to fill the vacancy.

Professor R. S. Minor of the University of California was appointed to the Chairmanship of the Committee on Sunday School Organization and Curriculum, made vacant by Mr. Couper's resignation.

The Field Secretary, the Rev. Dr. Powell, reported that he had begun his work on Sunday, September 5, by preaching in two Churches in San Francisco, and also that he had arranged a schedule for the Sundays up to the middle of October.

The Teacher Training Committee reported the formation of new classes for the winter work, in one of which a course of Systematic Theology will be studied. It was suggested that inter-parochial classes be formed wherever possible; and it was also suggested that certain classes in the Deaconess' Training School were open to Sunday School workers.

It was urged that a Sunday School Day for the Diocese be arranged in connection with the Day of Intercession for Sunday Schools, and that wherever possible an offering be taken for the work of the Board.

The Board adjourned to meet again on October 13, when the whole subject of the Bible in the Public Schools will be given as much attention as possible.

MARDON D. WILSON.

September 15, 1915.

The plan for raising money as outlined in the advertisement of Mrs. A. A. Gutgesel in the last issue of the Pacific Churchman suggests a way by which members of Church Guilds can assist in meeting the apportionments of their several parishes and missions. Mrs. James Simonds, Box 65, Seabright, Cal., will be glad to correspond with anyone, giving the benefit of her experience in a successful campaign that she made last year.

The Rev. H. St. George Buttram, coming from the Diocese of New Westminster, is in charge of St. Stephen's Mission, Belvedere, and Holy Innocents', Corte Madera. He resides with his family in the rooms connected with the chapel at Belvedere.

On Tuesday evening, September 28th, was held a most interesting gathering of the members of the Oakland and San Francisco Chinese Missions at True Sunshine, 966 Clay Street, who came to bid the Rev. T. J. Williams God-speed in his new field of labor. For over five years he has given himself heart and soul and body to the Church's work among the Chinese. While studying in the Divinity School he made a study of the Cantonese dialect and is now able to administer the Sacraments and speak to the Chinese in their own language. The faithfulness of the young men who have been baptized and confirmed is largely due to his unfailing interest in them and it is most unfortunate that, now that he has reached the point of greater usefulness as a priest able to minister in their own language, there are no funds for his support.

But his long and arduous preparation and his experience in the work in California has fitted him for the more general work which it is hoped he may be enabled to do among the Chinese scattered throughout the Province of the Pacific. He has gone to look over the ground in Oregon.

At this farewell gathering the young men gave the entertainment consisting of addresses by some of them, including Andrew On Lowe, the lay reader at the Oakland Mission, interspersed with instrumental music.

Addresses were also made by Rev. Daniel Ng, the faithful and earnest priest in charge. Rev. E. F. Gee, who originated the Oakland Mission and Rev. F. H. Church, who had assisted in True Sunshine during the past four years, but also in the Chinese Mission in Trinity Church over twenty-five years ago.

Mr. Williams was presented with a handsome ring and other presents were given to Mr. and Mrs. Williams.

The Clerical Seminar, we are pleased to note, has adopted a program of practical subjects for its discussions during the fall and cordially invites all the clergy to participate. On September 20 Mr. McCollister of Santa Cruz gave a most interesting paper on "Preaching Missions" in the Library of the Divinity School. The subject for October 18th is "Methods of Systematic Visiting," to be opened by Rev. H. E. Montgomery.

Province of the Pacific

ARIZONA.

THE RIGHT REV. JULIUS W. ATWOOD, D. D., BISHOP.

With the return of the Bishop, and such of the other clergy as have been away, the work of the District has begun again with renewed vigor all along the line. At Phoenix the building of the new Cathedral House (the first unit in the new plant) has progressed with gratifying speed. If no unexpected delay takes place, the first service will be held by Advent. Meantime the parish activities will continue with unabated zeal in the old buildings.

The Rev. George C. Golden of New York has taken charge of St. Andrew's Church, Nogales, on the Mexican border. During the summer this Mission was in charge of the Rev. C. E. Maimann of Yuma, who has now returned to his regular field. St. Andrew's has received a number of valuable gifts of late: a handsome Lectern and a Bible for the same, the former from the Sunday School and the latter from personal friends, are memorials to the late Minister, the Rev. James MacPherson; a sterling silver bread box is a memorial to the Rev. Mr. McConnell, at one time in charge of the Mission; an Altar Service Book and a Prayer Book and Hymnal, all of red Morocco, are gifts of the Rev. J. W. Suter of Boston. Plans for the new Rectory have been drawn and the work of building will soon begin.

St. John's Mission, Williams, the Rev. E. W. Boone in charge, has begun the erection of a six-room Rectory on lots donated for the purpose. The cost of this house is being met partly by the efforts of the people of the Mission and partly by aid secured through the Bishop. The contract price is $2,100, and the total cost, including the value of the lots and work done outside of the contract, will be about $2,500. It is hoped to have the building completed by November. This Mission, which is less than four years old, has at present a Parish House used as a Chapel, and hopes some day to erect a Church on lots adjoining those on which the Rectory is being built.

Epiphany Mission, Flagstaff, is making great strides with its Sunday School. The Minister in charge, the Rev. A. B. Chinn, introduced the Graded System about a year ago. Recently he has succeeded in organizing an adult Bible Class, a home department and a font roll department, thus completing the Parish educational system. This work will be watched with interest by other Missions and Parishes in the District and it is hoped that a new standard will be set for the whole field.

In spite of the fact that our Bishop was unable to be present at the Primary Synod of the Province of the Pacific, recently held at Oakland, Cal., Arizona was well represented. There was a full clerical delegation consisting of the Rev. Messrs. Dixon of Tucson, Shires of Prescott, Brewster of Bisbee, and Archdeacon Jenkins. Two lay delegates were also present, Mr. F. D. Lane of Phoenix, and Mr. W. H. Archdeacon of Jerome. Mrs. Dixon and Mrs. Archdeacon represented the Arizona Woman's Auxiliary. The sessions were unusually interesting and all our delegates felt well repaid for the long trip.

Grace Church, Tucson, when it finished its building operations last autumn, had a debt of $3,200 on the building and the new organ. With commendable zeal the Parish went to work to pay off the debt. The result has more than justified their hopes, for already $2,550 has been raised, leaving a balance unpaid of only $650. It is hoped that before long the debt will be wholly cleared.

MISSIONARY DISTRICT OF NEVADA.

THE RT. REV. G. C. HUNTING, D.D., BISHOP.

Bishop Hunting started out on September 11 on a trip by automobile which will cover over 700 miles by the time he reaches home again. He will be away for about three weeks, and will visit Fallon, Wonder, Fairview, Austin, Round Mountain, Belmont, Manhattan, Tonopah, Goldfield, Millers, Mina and Schurz—and maybe some other places. In some of these places the Church has an established work, while others have never been visited before by any clergyman of our Church. The Bishop is accompanied by Mrs. Hunting, who is an enthusiastic Fordomobilist.

Owing to the generosity of Mrs. Clinton Ogilvie of New York, the clergy of the District will have an Arthur Brooks Memorial Conference in October. Mrs. Ogilvie pays the traveling expenses of the clergy to some central meeting place, that they may have the opportunity to talk over their mutual problems. This Conference will be held in St. Peter's Church, Carson City, on October 5, 6, 7 and 8. The main topic of discussion will be the Nation-wide Preaching Mission. Considerable time will be given to the subject of our work among the Indians. Each one of the clergy will read a paper, and general discussions will follow. Two of the stereopticon lectures of the Board of Missions will be used. Visits will be made to the various State institutions and to the Carson Indian School at Stewart, Nevada. The program will account for almost every minute of the four days. The dates have been arranged so that the Sunday work of the clergy will not be interfered with.

Conferences of Sunday School workers of all Christian bodies were held in Carson City and Virginia City under the leadership of officers of the State Sunday School Association. The result was a stimulation of interest in the subject of Christian education, especially as regards the training of teachers.

DISTRICT OF SAN JOAQUIN.

RT. REV. L. C. SANFORD, D. D., BISHOP.

Work began in all the parishes and Missions of the District on the first Sunday in September after a vacation in every place during August. During the last days of August, just after his return from a short vacation, the Rev. W. B. Bellis of Selma met with a serious accident in entering an automobile. He struck his head violently against the crossbow of the top. He was confined to his bed for two weeks and will not attempt to resume services until October, although he has recovered sufficiently to be about.

The San Joaquin Clericus met on September 14 at St. James' Pro-Cathedral, Fresno. There were present the Bishop and every clergyman actively engaged in the District except Bishop Graves of Kearney, who is residing at Sonora and doing splendid missionary work in that field. The Clericus attended a Corporate Communion at 10:30 as usual, and after dinner spent the afternoon in discussion of the Preaching Mission, led by the Rev. Ray O. Miller, Chairman of the Religious Education Commission. Great interest was shown by every clergyman. A special committee was appointed with power to act, consisting of Bishop Sanford and the Rev. Messrs. Miller and Renison.

The Council of Advice met on September 15 and spent a long day in hearing the reports of the commissions, planning the missionary operations and doing routine works. It seems the lack of funds prevents the undertaking of much new work that is pressing.

The old Church at Mokelumne Hill has been put in good shape this summer by the Rev. W. Rigby of Sacramento.

DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

Beth Qoph is a semi-secret organization formed last year by a number of Churchmen in the University of Washington, who for some time have felt that club house facilities, especially open to student members of the Episcopal Church, would be a distinct addition to campus life.

A number of faculty members, business men and professional men are associate members and through their backing a Club House Association has been formed which is providing, under three-year lease, a fine, up-to-date, well appointed house at 5015 University Boulevard, in the best residence section of the University community. With its large living room, dining room, sleeping porch and study rooms this house will provide excellent living quarters for resident members as well as facilities for the more general club features above suggested.

There will be a modest initiation fee for all student members of this organization, and it is expected that the non-resident membership will include students living in fraternity groups, Lewis Hall, private homes, etc.

THE CALL TO WORK.

The coming of fall calls us to work. The vacation idea is that one should get away from the ordinary pursuits, and by change of place and occupation get away, too, from the groove in which we move during the major part of the year. Vacations save many a man and many a woman from a nervous breakdown, and are not to be discouraged, but rather encouraged. The demands which modern civilization make are taking a heavy toll of lives, and greater rest and more time for recreation, which constitute real recreation, are perhaps the only things which can meet the supreme demands which are made upon our strength and our nervous energy.

In a place like Seattle, for many the summer vacations are long, for it means a removal from the city into the quieter and simpler life of the country. This means, at the same time, the loss of opportunity for regular attendance at the Church's services. Neither the physician nor the psychologist asserts that our worship constitutes one of the dangers of life in our modern civilization. On the other hand, religion has taken, in the minds of the thoughtful and the instructed, its rightful place as one of the great recreative forces of life. The whole world is seeing deeper into spiritual things than it did in the past, and the spirit is now known to be the nominal center and core of life, and if our spiritual life be vigorous and healthful, it gives poise, balance and freedom to the whole being in all its activities. If this be true, one cannot but view with alarm the modern tendency to take a prolonged vacation from one's corporate religious environment. The vacation idea does not mean that we shall revert wholly to the pagan plan of life. To get near to nature does not mean to become nearly as savages. It merely re-

moves us from the many nerve-racking demands that inhere in the ordinary routine of our life. If there cannot be, because of the conditions, the opportunity for Church attendance and corporate worship during the summer months, there should be at least in each family, some corporate expression of our religious life and privileges.

At the same time, while the individual cannot but suffer a loss in prolonged absence from the Church's worship, and particularly from one's Communions, the Church itself suffers in its work because of the removal and the scattering of the regular body of the workers. The Church's mission is social in the same way that our Lord's mission during His sojourn on earth was social. To the Church has been left the privilege of ministering to those who need the aid which the Son of God alone can give, and to be crippled in her members means to be crippled in her activity. These are serious thoughts for those of us who feel that our Lord is depending upon us to manifest Him to the world.

But the vacation period for this year at least has passed, and the coming of fall sounds its call to work. That the faithful will hear this call and heed it, we have every reason to believe, and it is with pleasure and gratitude that we are able to forecast a year of great effort, and, we hope, of great results in our work. Salvation, whether viewed from the physical, moral or spiritual standpoint, is always an individual thing. Our first need is that every member shall feel himself or herself to have been constituted a missionary to bring others in touch with Christ's Church. Without this spirit there can be but little aggressive work; with it, nothing can keep us from being a tremendous force for good in the community. May we not make this, then, our first rule as governing our membership in the Church, that we owe it to society and to the Church that we bring society and the Church together. To double the membership, and thereby the Church's efficiency in a single year, is not an unreasonable ideal. It would mean merely that each active member should, by individual effort, interest and prayer, bring some non-Churchman into touch with the Church.

After the individual effort, that which we might call "personal evangelism," there comes the corporate effort in the different organizations of the Church. Probably two-thirds of the nominal membership of most Churches have no active part in the constructive work of the Church. This should not be so. May we not make it, then, the second rule for our Church life, that each one shall have the joy of feeling that he or she is a unit, and a live unit in the Church's corporate body. Dead cells are quickly eliminated in our own physical bodies; Christ bears with them in his Spiritual Body in the hope that they may be aroused into new life.

The Church is the world's greatest asset, the one thing with which we cannot dispense. Only after we have cut to the minimum our ordinary expenses—and for most of us these include many luxuries—should we think of reducing our subscription to the work of God. If, finally, this shall become necessary, then God knows our circumstances and our heart, and we need not be ashamed of the limitation which has been placed upon us.

There are many who will not feel the burden of financial limitation. What a privilege for these to make up the lack which might come to the Church through the failure of others.

Finally, dear people, be in earnest in your religion. It is your bond with the Divine Being. It is strength for your weakness, consolation for your sorrow, food for your spiritual hunger, freedom and joy for your whole life; without it the world would be but a sorry place. Value it, work for it, thank God for it.—*Seattle Churchman.*

MEETING OF THE COUNCIL ON PRIMARY LESSONS FOR CHURCH SUNDAY SCHOOLS.

According to the plans developed by the General Board of Religious Education the work on the new series of Sunday School Lessons, so far as it relates to the Primary Department of the Sunday School, is to be carried on by a Council of seven well known leaders, working under the direction of the General Board, and especially of the Director of Parochial Education.

This Council has just finished its first session, meeting at Barbour's Heights, Rhode Island, with the Rev. Lester Bradner as Chairman. All the members of the Council except one were present. Miss Anna F. Murray and Mrs. Cleon E. Bigler came from Chicago, Miss Frances H. Withers and Miss Ruth Sayer from New York, Mrs. John H. Loman from Philadelphia, and Miss Helen P. Lane from Boston. Miss Susie F. Tuite of Cincinnati is also a member of the Council, but unfortunately was unable to be present.

The sessions lasted for a whole week, and the Council was able to complete the main outlines of a course of one or two years for Beginners and three years for Primary classes. These lessons will be constructed on the basis of the Standard Curriculum, and will represent the combined efforts of a large number of Primary workers through the country. During the current year they will be used experimentally by a limited number of schools under the observation of members of the Council. It was decided to limit these experimental schools to forty. With the lessons in the present rough condition it would need an experienced teacher to handle them. Nevertheless the Council hopes to be able by the end of the current month to issue typewritten sheets to guide teachers in such use.

Applications for the course will be sent to the Rev. Lester Bradner, 281 Fourth Avenue, New York, and the subscription for any year will be one dollar, the same as the subscription price to the new Junior experimental lessons.

THE HISTORY OF THE DIOCESE OF CALIFORNIA FROM 1849 TO 1915

By the Rev. D. O. Kelley,

Historiographer of the Diocese,

was released from the Bindery the middle of August. So far only about 50 of those who subscribed for copies have remitted for the same and they have received the book. In order to meet the cost of publication 500 copies must be sold at once. Will those who have not already done so please send at once $2.10 for each copy desired if sent within the Diocese. To other places in the State the cost of delivery is 15 cents. Delivery east of the Cascade Range, 25 cents. Several copies to one address in California reduces the cost of delivery somewhat. Address orders to the Bureau of Information and Supply, 1217 Sacramento St., San Francisco.

TO THE CLERGY the Committee on Publication appointed at the Diocesan Convention make a special appeal to endeavor to place copies of the History in each family in their cures.

PLEASE ACT AT ONCE.

The printers have done good work covering the long period necessary for such a work at a continual outlay for wages and stock and ought not to be compelled to wait for the payment of their bill.

It has been a long and arduous task on the part of the author and publisher to produce such a fine volume and of such value to the Church in California and they ought to be relieved at once of the anxiety attending the meeting the cost of publication.

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THE CROSS AND SOCIALISM.

In a recent number of the "*Spirit of Missions*" there was a statement that the only Cross at the Panama-Pacific International Exposition was on the booth displaying the work of our Domestic and Foreign Missionary Society. Since that was written others have been added. This Church of ours insists that man's salvation is dependent upon the Cross and the shedding of blood. This Church ever reminds the world that those who would count themselves followers of the Christ must be ready to take up the Cross and follow Him. God may make the Cross light and the yoke easy, but the Cross must be borne. It is certainly significant that in the galaxy of various religious organizations and make-it-easy faiths this Church's Missionary Society should have reared over its exhibit a Cross.

In a rather obscure corner of the exhibits grouped by the Federal Council of Churches will be found a few charts collected by the Social Service Commission of the General Convention. Among these charts is one prepared by the "Church Socialist League." It contrasts the systems of capitalism and socialism, and gives a quotation from the late Bishop Spalding of Utah, "First Socialist Bishop of America." The most striking feature of the chart is that it is exhibited. In the midst of all the expensive array of social remedial agencies only one little chart has been found to suggest a method for striking at the root of social evils. Other exhibits deal with one evil or with one remedy. This chart insists that property is of less consequence than man and in the center there is a cross.

Is there any connection between the Cross and that protest against the prevailing Social Order? We may not all agree with the Church Socialist League in its suggested solution, but it is obvious to all that there is a very close connection between the Cross and social salvation in the teachings of the historic Church. "Whosoever doth not bear his own Cross, and come after me, cannot be my disciple." "Bear ye one another's burdens and so fulfill the law of Christ."

—*Berkeley Churchman.*

Extract from Rev. E. W. Couper's Letter, Christ Church, Alameda, Cal.

"Everyone has been delighted with your Novelty Book, and not a word of complaint regarding any of the goods. Indeed, all have praised the work and wish us to use it again next year. I may say now that we shall want two and possibly three books next year, as I have two missions besides the parish church, and our experience this year has shown us what possibilities there are for a larger use of the Novelty Book throughout the parish."

A PLAN FOR RAISING MONEY
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CORRESPONDENCE

New York, September 4, 1915.

The Pacific Churchman:

The rood screen which has been used at our exhibit at the Panama-Pacific Exposition has been pronounced by various people to be of such excellence as to be well worth preserving. I write to ask whether you or any of your readers know of anyone who would care to purchase this screen, or to give it to some mission chapel? I am informed that $100, f. o. b. San Francisco, would be a very low price. Further details with regard to it may be had of the Educational Department, Church Missions House, New York.

ARTHUR R. GRAY,
Educational Secretary.

(From Lida May Briggs, Special News Service, Children's Pets' Exhibition, P. P. I. E., San Francisco.)

To the Editor Pacific Churchman:

I am sending you something absolutely *new* in the Children's Pets' Exhibition to be held at the Panama-Pacific International Exposition, December 2 and 3. For the first time in the history of any exposition two special days have been set aside, dedicated to the children and their pets.

This exposition will not be a fancier's show in any sense of the word. It is by the children, of the children and for the children of the whole country. No entry fees will be charged, no advertising prizes accepted, nor will commercial exploitation of any kind be permitted. Feed, coops, benching and care will be provided. As you see by the entry blank, every possible class of children's pets is provided for. They will be judged from the standpoint of their utility and desirability as pets for children.

It would be a pity to have the world's greatest educator, the Panama-Pacific International Exposition, come to a close without leaving something of lasting value deeply impressed on the mind and in the heart of the child. Could this be done in a better way than by connecting the lessons the Exposition has to teach with what already has the warmest place in the heart of the child—his own precious pet?

By the enclosed list of patrons and patronesses, the advisory board, and endorsements from prominent educators and others, lovers of children and their pets, you will observe that the success of the Children's Pets' Exhibition is assured provided we can get it before those for whom it is prepared—the children.

That's why I'm asking *you* to *help us*. Tell the children everywhere that this is *their* show. To publish the following request will bring quickest results.

Mr. D. O. Lively, Chief Department of Live Stock, Panama-Pacific International Exposition, San Francisco, Cal.

Dear Sir: Please send me, today, full particulars and entry blank for the Children's Pets' Exhibition, December 2 and 3,

Name .....

Address .....

(Cut this out and mail today.)

The Social Service Review, which has just rounded out its first year as a semi-monthly of 16 pages, announces a change to a monthly of 28 pages and the removal of its office from New York to Washington, D. C. It will be of value to all social workers as well as to many others who are interested in welfare work in their own communities, and the dollar invested in a subscription will be well spent.

HEALING IN THE CHURCH.

The continual interest of people in the subject of Healing in the Church leads us to say something about it. We most firmly believe that God made the earth and we also believe that he gave to man a free-will. We believe that the facts about the earth can be discovered only by patient study. In the field of healing this study has been made by those whom we call physicians. The chief difference between modern and ancient healing is just here that the ancient healers worked largely in ignorance of the body, while the modern physician makes a knowledge and further study of the body the basis of his work. No system of healing which ignores this study should be given any serious consideration. It would be easy to quote all of the first lesson for the morning of St. Luke's Day, as found in Ecclesiasticus 38. We believe that we should "honor a physician for the Lord hath made him," and the "skill of the physician shall lift up his head."

Whatever healing there is in the Church must be begun upon this basis of knowledge. The clergy of this Parish are very glad to be of any assistance possible to the sick; but they will act only in co-operation with trained physicians.

It is necessary also that all should remember, even the physicians should remember, that man is not just a material body, he is really a soul dwelling in a body, and here, on earth, the soul and body are very closely connected. It may be said without doubt that what affects the one will affect the other. In health, body and soul work together. So in restoring to health body and soul will work together. We believe the best physician is the one who prays for his patients. Is there any reason why a Christian physician should not pray with his patient; pray for wisdom and discretion for himself; pray for power and efficacy in the medicines (for the "Lord created medicine out of the earth"); pray for God's peace and help in making whole the sick?

While we do not enter into the physician's realm, we believe that every Christian physician should enter into the spiritual work of the clergy and so practice his own peculiar lay priesthood.

There are, however, questions belonging to the spiritual life that we believe require the help of those trained to deal with these difficulties. This is the special work of the clergyman. If we remember the close connection between body and soul we shall be able to help the body while helping the soul to find its peace and satisfaction with God. In this way there is a very large field open to the clergy. It is our intention to use the power of prayer and especially of silent prayer as a healing agent given by God to His Church. At Services of Intercession and in Fellowships of Silence this help may be secured in public meetings. The clergy are also ready and glad to be of whatever help they may to individuals coming to them at the Church or to those sending for them to visit them in their homes.

Let us work together with God and each other for the health of the WHOLE MAN.—*Berkeley Churchman.*

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Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The United Offering Service will be held in Grace Cathedral on Friday, October 1, at 10:30 o'clock. The preacher will be the Rev. Arthur M. Sherman of the Hankow Missionary District.

The Quarterly Meeting of Alameda County Branches was held on the 16th of September at St. Peter's Church, Oakland. The Rector and the members of St. Peter's Branch offered a warm welcome. The address was given by the Rev. Arch Perrin, who told of his work among prisoners at San Quentin, and in answer to questions suggested ways in which the Auxiliary might help. Since the last meeting in February the President, Mrs. B. F. Sellwood, and the first President, Mrs. R. M. Sherman, have passed to their rest. The following minutes were adopted in memory of these devoted officers, and were ordered recorded in the minutes of the Alameda County Branches.

The Alameda County Branches of the Woman's Auxiliary owe much to Mrs. Richard M. Sherman, whose death occurred on the 7th of June. From the beginning of the Quarterly Meetings in 1895 until her removal from Oakland in 1910, Mrs. Sherman was their President. To her careful preparation and her tact the success of the meetings was largely due. Her knowledge of all phases of missionary work and her enthusiasm stimulated the interest of those about her. Her serene presence was an evidence of the indwelling of the Holy Spirit. While her love for the Auxiliary was world-wide, she was bound by closer ties to the Branches among whom she worked so long, and they would record their love for her and their thankfulness for her years of service with them.

By the death of Mrs. B. F. Sellwood, Vice-President of the California Branch of the Woman's Auxiliary for Alameda County, the Auxiliary has lost a faithful and beloved officer. The wife of a pioneer missionary in Oregon, Mrs. Sellwood knew the self-sacrifice and the joy of missionary service, and when later years brought her within reach of all the Church privileges, her heart still bore the burden of the toilers on the frontier, and her constant effort was to make others wish to share their labor. To know her was to feel how strong may be a quiet influence. In recording our sorrow in the loss of her presence, we would also testify our thankfulness for the example of her noble life.

The Sisters of St. Saviour, care Maria Kip Orphanage, 520 Lake Street, ask our interest in their Christmas cards. There are many new cards, beautiful and churchly in type, made in England, on the Continent and in our own America, and carefully chosen from countless samples.

The Sisters wish to thank Auxiliaries and Guilds that have helped in the sale of the cards heretofore. They have been cordially invited to sell them at the annual sales at St. Mark's Parish, Berkeley, and at St. Paul's, St. Mary the Virgin and the Church of the Advent, San Francisco. Ladies of Calvary Church, Santa Cruz, have had the cards at their sales annually, and they have been sold at meetings of St. Luke's Auxiliary in San Francisco, St. Paul's, Oakland, and at Diocesan meetings.

The cards may be seen at any time at the Orphanage, and mail orders will be promptly attended to. **Early** buying will be greatly appreciated. Throughout the year there are always devotional cards to be had, and pictures suitable for Sunday School reward.

NEXT YEAR'S STUDY.

It is no easy thing to decide what the Juniors shall study, or, that question decided, to find the right book or the right author to write the book. The ages of Juniors make it especially difficult, for the Junior Department runs from Baptism to twenty-one and up!

The women are to have this winter for review, taking one of the books printed in the last years. But there are many Junior branches which have kept up in their study, that will want a new book or books. So it is recommended that for branches which have not used all the last courses, one of these shall be used this winter: "The Honorable Little Miss Love," "Forward March in China," "Building the City," or one of the books prepared for the Sunday School. (If your Juniors did not have, either in the Junior branch or Sunday School, "How the Cross Goes Around the World," by all means take that this year.) For those who have used all these there are two books, one for older Juniors, another for younger ones.

"Modern Heroes of the Mission Field" is an old book written by Bishop Walsh. It has been reprinted in a cheaper edition and two of our own heroes put in. Some of the heroes are old friends—Carey, Livingstone, Hannington, Patteson—and there are others about whom most of us know less, but who are well forth knowing—Marsden, Johnson, Hunt and Gardiner. This book proved most successful in a class of young girls, and it is hoped that that class may be a prophecy of the pleasure which older Juniors will have in meeting these splendid heroes. It was proposed that the book should be used as well for little children, but, as it might prove too difficult for them in its present form, the stories have been rewritten and adapted for their use. They will be published monthly, beginning in October, in the "Missionary Magazine" of the "Young Churchman." Address the Editor, Missionary Magazine, 281 Fourth Avenue, New York.

Those who feel that even with this help grown-up heroes who lived some years ago will not be as appealing as present affairs, may use a new and charming book brought out by the Central Board of United Study. "Around the World with Jack and Janet" is the story of a missionary journey to Egypt, India, Burma, China, Korea, Japan and Honolulu. In many of the places visited we have no work, but leaders might omit some of these and put in more about our own work, and perhaps something could be added about the Church of England in Egypt and India. In any case the trip should create an interest in missions in general, while the delightful helps for leaders will have an eager welcome.

With these two books, "Modern Heroes of the Mission Field," for children over fourteen, "Around the World with Jack and Janet," for those under that age, with the lessons in the "Missionary Magazine," and, for those who have not yet had them, the books of the last few years, we are beginning what we may surely hope will be our best year in mission study.

ANNOUNCEMENT OF TEXT BOOKS.

Leaders of mission study classes are asked to note the revised edition of the Churchman's "Why and How of Foreign Missions," which is now ready, and copies of which may be had at 40c each, postpaid. This edition is issued only in paper. "Suggestions to Leaders of Mission Study Classes," by Miss Emily C. Tillotson, and "Suggestions for Mission Study Meetings," by the Educational Secretary, are now in preparation, and will be ready by October 1st. They will be 10c each.

The 1915-1916 Junior Book is a special edition of Bishop Walsh's "Modern Heroes of the Mission Field," just published, paper edition only, 40c a copy, postpaid. "Suggestions to Leaders of Junior Classes" are being written by Miss Grace Lindley.

For classes using "The Conquest of the Continent," new and enlarged "Suggestions to Leaders" have been written by the Educational Secretary.

There will be no $2.00 sets of books in connection with the Review Year Courses, although the books included in the sets on Japan, China, and Social Aspects are in stock and can be purchased separately.

SALES DEPARTMENT.

We have recently received consignments of articles from China, Japan, and the Philippines, many of which would make excellent Christmas presents. Perhaps it is not too early to suggest that Church people buy their Christmas gifts from the Sales Department—thereby making a double gift, as all the proceeds of the sales go to support our mission work.

Sample copies of the Mission Board's publications may be seen in the Teachers' Library at the Diocesan House and many of the Mission's Study Books supplied by the Bureau of Information and Supply.

GIRLS' FRIENDLY SOCIETY.

St. Mark's (Berkeley) Branch of the Girls' Friendly Society was organized on Monday evening, September 6, with two commended members and four probationers. While this may seem to be a small number, it is in reality a very auspicious beginning, as the keynote of the Society is personal "friendliness" between members and their associates.

The purpose of the Girls' Friendly Society is best stated in the Constitution: "(1) To band together in one society Churchwomen as Associates, and girls and young women as Members, for mutual help (religious and secular), for sympathy and prayer. (2) To encourage purity of life, dutifulness to parents, faithfulness in work, and thrift. (3) To provide the privileges of the Society for its members, wherever they may be, by giving them an introduction from one Branch to another."

Personal Religion

In this column we will print each month some helpful excerpts principally, by his kind permission, from the weekly pamphlets issued by Dean Rousmaniere for his Class in Personal Religion at the Cathedral Church of St. Paul, Boston.

The Prayer of Silence.

Prayer is the uplifting of the heart and mind to God. It is a larger thing than the outpouring of our needs and sins and desires before the throne of grace. Has the Divine Word nothing for our hearing? What need of ours so great as to know His will for us? How shall we hear His secrets if our prayer is all to be crowded with the eager noise of our demands?—*Cyril Hepher.*

Worship.

By worship as distinct from prayer or supplication I mean the seeking and enjoying of the Presence of God, not for the sake of anything which we may gain, not to make ourselves better or stronger, but merely for the sake of being with Him. Most of us only turn to God when we want something; and when we have said what we want, we turn away again. If we treated a human being so, he would rightly think us most offensive. And we know that what we want of anyone for whom we care is not their gifts but their company; we may ask for this or that which we want sometimes, and we are glad of their presents; but what we chiefly want is just to be with them. And that is what we ought to want also of God.—*William Temple, M. A.*

Meditation.

Worship is inseparable from meditation. We cannot feel joy in the Presence of God unless we know who He is. We must give time to thinking of Him. And again this must mean, not working out our reasons for believing that He exists or how His Being is made known in His works (though that too is a right thing for some of us at least to do), but thinking out for ourselves the meaning of what has been believed by those who have known Him best.

To some extent we do this already. If you were to make a list of your dozen favorite hymns, you would find that a great number of them are not addressed to God at all. They are addressed to ourselves: in them we remind ourselves of what we really know about God. So it is in such a hymn as "When I Survey the Wondrous Cross." Let us take such hymns to help us in fixing in our minds what we really know, or can know, about God. Let us sometimes say them to ourselves slowly and thoughtfully, trying to bring their meaning home to ourselves. Let us do the same with the Canticles or with our favorite Psalms. —*William Temple, M. A.*

The Class Prayer.

Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe: grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

"Your Life Is Hid With Christ."

The hidden life of which St. Paul was speaking begins when we are learning to realize the divine Presence within us, when we turn to the New Testament not to read, as it were, the story simply of an historic figure, but to find the interpretation of the experience of today. What are we to do with this abiding Christ who lives within us? He *lives*. Never forget that. He is an abiding Spirit, not a vague, disembodied influence, but a living Reality in our souls, whom we may recognize or whom we may forget and disregard.

His part in the fellowship we know. What is ours? Ours surely is to respond. He loves us. He seeks to teach us love. He lives within us that crucified life which He led in the flesh nineteen centuries ago, the life in which self is surrendered to love. And our response is to give Him free opportunity within us to subdue all things that rebel against the life of love, to let Him, as the New Testament again says, *rule in our hearts*. Shall He rule? Shall He fill us with Himself? That is the only question. Our response to Him is the response of the one who is ready to be taught love, one who is willing to surrender his own will to the will of Jesus.

He seeks to give us these things that you and I long for. We dream, we say, of a peace that passes understanding. We dream of quiet hearts. We aspire to conquest over life-long habits. How pathetic that is! We speak as if this were a dream which we ourselves created, and when men hear us express this aspiration, they listen with a kind of contemptuous pity, as if we were under the spell of an hallucination. They think it is something that cannot be obtained. But the truth is that there is no dream whatsoever about it. There is the indwelling Christ, ready to give these things for which we seek. He holds them in His hand, as He has ever held them. And as we come into relationship to Him, and endeavor to respond to His love, He does for us what He has always done, and what until that time He could not do,—He gives us these things. Inward peace is no dream. Conquest over ourselves is no vain aspiration. Life does not mean an enormous gathering together of my strength to undertake the impossible. Life means a relationship to that indwelling, abiding Christ, and such openness of mind toward Him that He can give me what He has always given.

How rich, how beautiful, how varied, how splendid, the inner life of fellowship can be! You and I must take our little steps like children toward the realization of that fellowship, for to realize it is to gain the best that human experience can give. It is better to know that fellowship with Christ than to have great riches. It is better to know it than to find comfort. It is better to know Him if it be necessary to sacrifice human friendship and popularity. It is better to know Him than anything else in the whole world. It is the greatest thing in human life, that inner fellowship.

A Morning Prayer.

O Lord, grant that each one who has to do with me today may be happier for it.

Let it be given me each hour today what I shall say, and grant me the wisdom of a loving heart that I may say the right thing rightly.

Help me to enter into the mind of everyone who talks with me, and keep me alive to the feelings of each one present.

Give me a quick eye for little kindnesses, that I may be ready in doing them and gracious in receiving them.

Give me quick perception of the feelings and needs of others, and make me eager hearted in helping them. Amen.—*Short Prayers. L. H. M. Soulsby.*

An Evening Prayer.

Abide with us, O Lord, this night, that the brightness of Thy love may be around us, and that the darkness be not dark. Abide with us, O Lord, this night, for in loneliness we are not alone if Thou be nigh. Abide with the sick, the sorrowful, the forsaken and the weary, O Lord, to strengthen, to comfort, to cheer, and to give rest. Shield us all from that darkness of the soul which seeth Thee not, that loneliness of the heart which heareth not Thy voice.

Abide with us through life, and in the valley of the shadow of death forsake us not, but bid us to be of good courage, for Thou art with us still.

Blessing and glory and thanksgiving be unto Thee, O Lord, forever, through Jesus Christ our Lord. Amen.

E. S. R.

THE JUVENILE COURT AND THE CATECHISM.

Speaking before the Detroit Clericus, Judge H. S. Hulbert of the Juvenile Court said that he had made a study of forty-two Church boys who were brought before him this year, and emphasized two facts: that the boys had no touch with the clergy and no conception of the Ten Commandments. He found that the boys knew the Sunday School superintendent well, but in many cases did not even know the names of the clergy. In regard to the Commandments and the Catechism very few of the boys, even of those who had been confirmed, could repeat the Commandments, some had no conception of what they were, and in only two cases did any of the boys realize any connection between the Commandments and life.

The judge said that in almost all the homes of these boys, representing every class of society, religion was greatly neglected, and that in talking to parents he had found it impossible to get any satisfaction in this regard. The judge found that in the case of boys who had had definite religious training the task of reclamation was tremendously accelerated, and he urges a very definite teaching of the Catechism and the close application of it to the conduct and life of the children.—*The Living Church.*

A CALL TO SERVICE.

There is an urgent need for a Lay Reader to take a Sunday morning service at the Relief Home, to supplement the afternoon service regularly held. This urgency arises by reason of recent changes in the internal arrangements of the Home that have made it impossible for all of the Church's constituency to attend service either morning or afternoon. The Church's prestige at the Home is apt to suffer if such a morning service is not held. Here is an opportunity for some devoted communicant to give himself to a true missionary enterprise; and it is earnestly hoped that this appeal will be read by someone willing and able to take up the work. Further information can be had from Mr. Fred T. Foster, 342 Howard Street, San Francisco, telephone Kearny 1727, chairman of the Committee of Lay Readers for the Home.

W. M. Bours, Chaplain.

UNWARRANTED SENSITIVENESS.

During the after-dinner speaking at the banquet held in the Claremont Hotel, at the time of the meeting of the Synod of the Province of the Pacific, a number of humorous stories were told, among them being a couple of "darkie" stories. At one of the sessions of the Synod on the following day a strong protest against the telling of such stories was made by one of our brethren of African lineage, one whom all respect and whose feelings no one would willingly hurt.

It seems to me that when such stories are told to illustrate a point in an address and when there is no malice concealed, they are perfectly harmless. Indeed, they are wholesome not only for those who listen, but also for those at whose expense they are told. No race or nation or class of individuals is exempt from the possibility of affording a cause of amusement to others who see their failings and idiosyncracies in a humorous light—a light withheld from themselves. Who has not laughed at the fat "Dutchman" with his long stemmed pipe, his funny ways and funnier English? The same is true of the Frenchman, with his silk hat, his pointed beard, his waxed mustache and his effusive manner, so strange and amusing to the man of English speech. The English lord with his monocle and his soft "r," which leads him to say "watah" for "water," and Tommy Atkins, out for an 'oliday with his 'Arriet, also tickle the risibilities of the average American. The shrewd and canny Scot and the genial, quick witted Irishman with his rich brogue and incongruous speeches, are also a fruitful source of amusement.

The Italian immigrant in his attempt to put his thought into a foreign tongue is often exceedingly amusing, as for example: A man in California who had some land to clear, sent some Italian laborers to chop down the trees. He told them to be on the lookout for rattlesnakes, as there were some in the woods. He said, however, that there was no real danger, as the snake always rattled his tail before he made an attack. One day one of the laborers was sitting on a log eating his dinner when he was startled by seeing a rattler only a foot or two away. He jumped up suddenly, crying out: "Why donna you ringa da bell?" Who will say that the Italian has any grievance because of such a story as this?

The Russian with his outlandish names, his prodigious hirsute attachments, his automatic obeyance of commands, such that on one occasion, as a traveler tells us, a number of workmen who were engaged in sprinkling the streets of Petrograd with watering cans, being interrupted by a drenching rain, immediately it was over, went on still sprinkling the streets as if nothing had happened. The Russian, I say, also adds to the gaiety of nations. The Jew has had to bear more than his share of caricature.

Even such dignified personages as Uncle Sam and John Bull come in for their share of badinage. Perhaps there is no nation whose representatives are caricatured more than the American. The New England Yankee, the drawling Southerner, the Westerner with his nasal twang, are all familiarly known on the stage, in fiction and in cartoon.

Nor are the various professions overlooked. A story is told of three doctors who held a consultation over a patient as to whether they should perform an operation upon him. Finally they decided that as he had no money they would not operate, and the man got well. This is the kind of fun poked at one of the most generous and self-sacrificing of all the professions. The average physician or surgeon is as much amused as others at such a joke on his profession. Possibly one in a hundred, lacking a sense of humor, or it may be feeling the sting of conscience, objects to such a story.

So of the stories told on the lawyer and the clergyman. The clergyman on the stage is not always a character to be admired. In one of Shakespeare's pastoral plays there appears a parson who scarcely ever opens his mouth without giving a quotation from Horace. "The Hoosier School Master" presents us with a backwoods preacher who announces his text as follows: "The ox knoweth his owner—ah, and the ass his master's crib—ah," etc. Dante carried the joke so far as to put noble ecclesiastics and even popes in hell. The peculiar mannerisms of some of the clergy have always been the subject of caricature. Insofar as such caricature is aimed at real defects it is wholesome and remedial. Though the average cartoonist in dealing with the missionary is usually a generation or two behind the times, yet there may be a grain of truth in his representing the missionary to the South Sea islands or to Central Africa as dressed in a frock coat and a plug hat, while he stands bound and ready for the pot which his cannibal captors are making ready for him. The grain of truth lies in the fact that much of the well meant zeal of the missionary of earlier days was misdirected through want of appreciation of the good that there is in the primitive nature religions and because of his attempt to conventionalize both the dress of the native and his theology to the standards of his own country and creed. Happily today the missionary to foreign lands is usually the picked man of his class, whether in the theological school or in the university.

Even the scientist comes in for his share of caricature and satire. Though Socrates was not at all interested in the study of nature, excepting human nature, yet Aristophanes, the comic poet, who looked with distrust upon the many new studies with which Athens was being deluged, in casting about for some one whom he could in one of his comedies—viz: the Clouds—represent not only as the leader of the Sophistic movement but also of the scientific studies of the day, unjustly chose Socrates as the butt of his ridicule. The philosopher and scientist and spectacled professor from that day to this have often been obliged, owing sometimes to their peculiar habits of life, and again to a lack of appreciation of their work, to bear the humorous sallies of the uninitiated.

The statesman thrives upon caricature. Indeed, the most certain criterion of political distinction is the amount of space given by the press to distorting his features and criticizing his policy. If his nose is Roman, the hump becomes like that of a camel; if it is a pug, it is plastered to his face; if his ears are large, they assume the proportions of an elephant; if his chin recedes slightly, he is made to look like an imbecile; if he is thin, he assumes the proportions of a rail; if fat, he becomes an exhibition fit for a dime museum; if his teeth are prominent, they now overshadow every other feature. The public man who has a sense of humor, instead of getting angry makes of these cartoons an album for the entertainment of his friends. The leading politicians do not scruple to use as symbols of their parties the bull moose, the elephant, and even the donkey.

There is no literature more highly prized by the American people than that of its great masters of humor, such as Mark Twain, Bret Harte, Artemus Ward, Oliver Wendell Holmes and many others. These men rescue the humorous from the prosaic, put it in literary form and give it to the world to enjoy. They have done much to brighten life, and not a little to make men better both in health and morals.

So the kindly stories told at the expense of the genial, sun-loving children of Ham, to point a moral or adorn a tale, as a rule gently reveal certain amiable weaknesses or incongruities of character which, while on the one hand they entertain, on the other may furnish helpful suggestion to those at whose expense they are told.

W. J. Dixon,
Tucson, Ariz.

OCTOBER BULLETIN OF BUREAU OF INFORMATION AND SUPPLY.

1217 Sacramento St., San Francisco.

It is now time to order Duplex and other Offering Envelopes for the new Church year beginning November 28th. Let us have your order at once and avoid delay because of the rush in November, stating number of sets—manila or white—one or two colors.

Try the Dwarf Twin in your Sunday School and teach the children to give regularly. A habit thus formed will redound to parish welfare as they grow.

Let us have your order now for the LIVING CHURCH ANNUAL, 60 cents; THE CHRISTIAN YEAR KALENDAR, 85 cents; Alaskan Churchman Calendar, 50 cents; The Missionary Calendar, 30 cents, all postpaid.

We receive subscriptions for the Alaskan Churchman, a quarterly record of the Church's work in Alaska, $1 per year.

We can also furnish you a local Parish Calendar with a cut of your Church. Write us for particulars.

The attention of the clergy and all Christian Social Workers is called to a recent book entitled: "The Power to Right Our Wrongs," evidence from events that Christian principles are best aiding humanity, by Anna Fitzgerald Van Loan. Price, $1.15, postpaid. Mrs. Van Loan has arranged that the profits (including her royalty) shall go to aid the Church's social work.

We have 875 copies of the "History of the Diocese of California" which ought to be disposed of at once to relieve the Committee on Publication appointed at the first Convention of further anxiety as to means of meeting the cost of publication. It is a splendid book and will make a fine Christmas gift. But order now as no more will be printed. It will be sent anywhere in the State for $2.15, or otherwhere, $2.25.

We have samples of the New Society of the Faith Stamps for the new Church Year which can be used for Sundays and the four great festivals. Also for all the Holy Days, Catechism, Confirmation, week days in Advent or Lent. Order at once that we may have them here for Advent. In sets of five, for year, 50 cents. Albums, 5 cents each.

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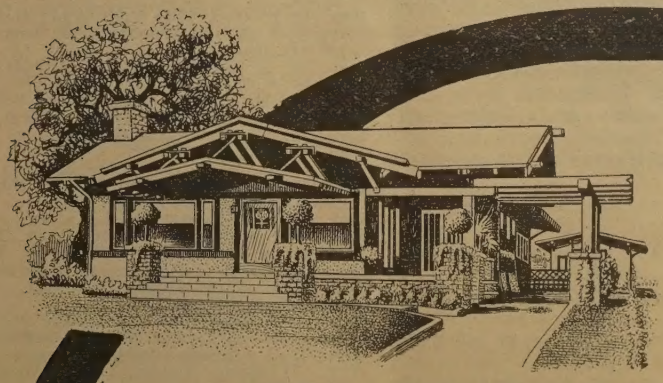

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Altar and Processional Crosses, Vases, Alms Basins, Bread-Boxes, Cruets, Candles, Altar Desks, Candlesticks and Branches, Baptismal Shells, Candle Shields, Breads, Baptism and Marriage Books and Certificates, Confirmation Manuals and Certificates, Hymnals with Music, Chant and Service Books, Communicants' Manuals, Prayers and Hymnals, Sunday School Supplies, Offering Envelopes, Fonts, Church Furniture and Furnishings. Anything needed procured if not in stock.

The Manager asks the co-operation of all the clergy and Church people in the Eighth Province in his effort to establish a CHURCH DEPOSITORY. Order anything needed for Church or Sunday School of us. When ordering books, give Title, Author and Publisher. Send your orders for Sunday School Lessons during July that we may deliver them in time for fall season.

Order your Offering Envelopes this summer and avoid delays if ordered in the rush season just before Advent.

THE HISTORY OF THE DIOCESE OF CALIFORNIA, from 1849 to 1915 and of each of its divisions, Los Angeles, Sacramento and San Joaquin, ought to be of interest to each of the 25,000 communicants in the State. The Rev. D. O. Kelley has labored two years in its preparation and the Rev. P. H. Hickman has written the Los Angeles Appendix. Altogether 500 pages of interesting information with portraits of Bishops Kip, Nichols, Wingfield, Moreland and Sanford and the first rectors and their churches.

Send $2.10 (Money Order or S. F. Exchange) covering delivery for each copy desired.

The Boone University Library, at Wuchang, China, maintains over a dozen traveling libraries which circulate among the government schools, the Y. M. C. A. organizations in Hankow and Wuchang and the Chinese soldiers stationed in Wuchang. These libraries are made up partly of English books and partly of translations.

Speaking of the relief work done by our American Church in Paris and its rector, Dr. Watson, Mr. H. H. Herr, editor of the Indianapolis "Times" writes: "Before the things which I saw every criticism I have ever harbored against the Church fell away, and it thrilled me to think that it remained for an American Church, though not of my denomination, to give the American flag a new meaning in France."

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Literature of the Day

The Offerings Made Like unto the Son of God. Archdeacon Moule, China. Longmans, Green & Co. $2.00 net.

Judging from internal evidence, the author is a simple, earnest-minded man, who has condensed the labor of years, and a labor of love, into the pages of this book. But it is a pity that he could not have hit upon a title that instead of being in some sort a key to the contents, sets one wondering and speculating about what it was intended to indicate. It is quite clearly taken from Hebrews VII:3, but that only deepens the mystery, for to say the least that Melchizedec passage is not quite clear as crystal. Melchizedec is described as the one offering in the Mosaic ritual that is termed a shadow, and our Lord is proved High Priest after the order of Melchizedec, not after the order of Aaron. The writer of Hebrews used the Old Testament ritual for comparison. The author says: "If the record of Melchizedec was so inscribed as to make it a true likeness of the Son of God, how much more may we conclude that the object of the Mosaic Ritual was to make the general truth that God must be approached by offerings of propitiation more clear and definite, and so afford a more detailed and elaborate picture of the work of Christ by which man is brought near to God."

The author belongs to a school that saw in every minute detail of the elaborate Mosaic ritual, so called, the prefiguring of the Cross, and its strictly limited substitionary sacrifices. The Incarnation and what it did was practically ignored. The book is an elaborate commentary on the law of Moses, is earnest, reverent, and evidently the product of intense childlike faith. One of his purposes is to buttress the opinion that the law and all that is generally signified under that term was given entirely through Moses, of course derived from God. There are, of course, to put it mildly, many who with all humility and honesty are unable to accept these conclusions, and their number is on the increase, and that very markedly. It is a matter for some regret that Archdeacon Moule should stake his opinion that "critical processes had their origin in unbelief." That depends on what the standard of belief is, and on who are the infallible expounders of it. The Archdeacon, we fancy, would not be in the least degree likely to accept the determination of the one man who makes any official claim to be the final arbiter.

The book has clearly been a labor of love, for the writer's whole being is reflected in its pages. But with every regard for the earnest single-minded character so unconsciously displayed, it is not possible to revert to the bondage of the Law interpreted and rigidly defined by rules and processes which have been proved unbearable and unsatisfactory. Even the ultra Calvinism which found its supreme satisfaction in the "typology" of the Old Testament has broken away from its servitude to the letter. We have come into a larger room and have no mind to go in bondage again to any man.

Jesus Christ and the Social Question. F. G. Peabody. MacMillan Standard Library. 50c net.

This book was noted in these columns when it first appeared some years ago. The author is the well known Harvard Professor and it was part of his work there to give religious instruction in the chapel. The address was timed to five minutes and the two volumes published are perfect examples of how much can be said and said pointedly within that time. The title page of this work says "That it is an examination of the Teaching of Jesus in its relation to some of the problems of modern social life." But it must be understood that the teaching and its resulting influence are both on the purely human side; Churches are but societies for the promotion of social development, the "Lord's Supper" only a "symbolism." In short, the element of the Divine is ignored. With that in mind the book may be read with interest and a good deal of profit.

The Future Life. F. H. Duddon, D. D. Longmans, Green & Co. 50c net.

Another small book by a London Vicar owing its creation to the awful slaughter and heartbreaking sorrow of these miserable days. There is but little of that forecasting in its pages which has no base but pious hope and the wish that fathers the thought. It is apt and meet for its loving purpose of strengthening to endurance, and is justifiably severe on the sentimental hymnology that pictures what is conceived of as heaven in terms of little else than negations tempered with what the earthly imagination would desiderate as happiness. The few pages are well worth reading and better worth thinking over,—long and patiently.

Thy Dead Shall Live. A Statement of the Christian's Hope of the Resurrection Body. C. Knapp, D. D. Longmans, Green & Co. 40c net.

The author is Chaplain of Merton College, Oxford, and these sixty pages or so seem to have been written chiefly for the present great and growing company of the sorrowing whose homes are being left desolate. It aims at putting in clear light the surety for the continuity of life by removing some popular and therefore obstinate errors. It seems ungracious to criticise such an effort but one rather wishes the speculations as to when "spiritual body is assumed" had been left out. For we know but very little of "what cometh after death," and it is surely better to trust the larger hope than labor to define with precision the unknowable.

Faith and Works. Selections from the Gleanings of Long Years. Compiled by the Earl Brassey. Longmans, Green & Co. 90c.

Very emphatically a book to keep close to one's self, not merely to the hand but to the thoughts, in the "Silent Sessions" that come, partly of deliberate purpose but largely from subconscious scarcely formed intention. Everybody who thinks at all has knowledge of such times and many are thankful for the generation of ideas by the infection of the kindling thought of others. The Earl has traveled long and widely and is clearly a very great and discerning reader. Living one year in Melbourne, he compiled volumes of gleanings from favorite authors and sent them to his friends in place of Christmas cards. Then again on a voyage to India he began the work of selection from many volumes, and this is the result. One does not know of any similar collection just like it. It is not made up of scraps, of elegant extracts that aggravate with a cry for more; care has been taken to quote enough to give the author's purpose and meaning. And the range of selections is wide enough for the most vagrant thirsting after variety. In the end hereof it is only just to print this notice placed in the book by the Publishers:

"This volume is published at the compiler's own expense and the whole of the proceeds received by him will be contributed to War Charities."

IMPORTANT ANNOUNCEMENT.

Rev. G. Clement King, D. D., Rector of St. Luke's Church, Hollister, has been appointed by the Trustees, upon the recommendation of Bishop Nichols to take charge of a new subscription campaign for the Pacific Churchman.

Dr. King has set himself the task of signalizing the Jubilee of the Pacific Churchman's existence by securing 2,000 new subscribers in the twelve months from June 1, 1915, to June 1, 1916, and will visit in that time every Parish and Mission in the Diocese of California. It is not necessary for us to bespeak for him a cordial California Churchman's welcome, coming as he does with the hearty approval of the Bishop and the interests of a paper that for fifty years has published the Church ideals throughout the Pacific Coast.

Every month our readers will be kept informed as to the progress of the campaign, and as an example, Hollister, which less than a year ago was one of the smallest Missions in the Diocese, has set the pace with 30 subscriptions as the least number to be secured in any one place. A list of your friends whom you think might be interested would be a help to Dr. King, and any new subscriptions you may secure will be credited to the campaign, whether they are sent to this office. 342 Howard Street, San Francisco. or to the Rev. G. Clement King, D. D., Hollister, California.

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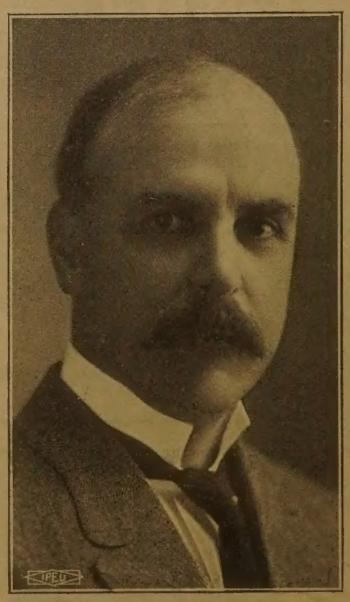

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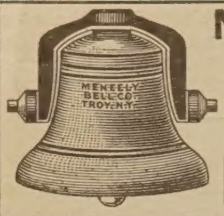

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